

# Christian Education

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No. 3

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### TELL US YOUR CHRISTMAS PROBLEMS LET US MAIL YOUR GIFTS

We will send smocks and good-looking house dresses to your lady friends. Or pajamas to the girls from two years up. Or adorable Bunny Sun Suits to the Babies up to four years.

**COLLEGE MAID SHOP**  
**Maryville, Tennessee**



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## EDITORIAL NOTES

### THE ANNUAL MEETINGS

The twentieth annual meeting of the Council is to be held at the Netherland Plaza Hotel, Cincinnati, January 18 and 20, 1932.

On the morning of the 18th the annual reports of the officers and committees of the Council will be presented and plans initiated for the new Council year.

On the afternoon of the 18th the leading feature is an informal discussion on "How Should a Board of Education Function?" led by Dr. William F. Quillian of the Southern Methodist Board. During the past few years several of the larger boards in particular have been passing through eras of reorganization, and the time is now ripe for a careful consideration of board functions.

On the evening of the 18th there is to be an informal discussion under the leadership of Dr. Mary E. Markley of the United Lutheran Board of two most vital topics, "Trends in Student Thinking" and "Deepening the Spiritual Life." This discussion is to be drawn from concrete experiences in the institutions.

On Wednesday morning, January 20, the board representatives and the representatives of the various college associations which are meeting on the 19th are to come together for a searching facing of the problem, "How Shall the Boards of Education Serve Most Effectively the Institutions and Agencies both of Religion and of Education?"

As just implied, most of the college associations related to the boards of education hold their sessions on the 19th. Already programs are being planned by the Educational Association of the Methodist Episcopal Church, *President John L. Seaton*, Secretary; the Presbyterian College Union, *President H. M. Gage*, Secretary; the National Lutheran Educational Conference, *Dr.*

*Gould Wickey*, Secretary; the College Presidents of the Disciples of Christ, *Dr. H. O. Pritchard*, Secretary; the Board of Education of the Five Years' Meeting of Friends, *Dr. Raymond Binford*, Secretary. The General Education Board of the Church of the Brethren is planning to hold a business session on Tuesday, *Dr. J. S. Noffsinger*, Secretary; and at Wednesday luncheon the Association of Colleges of Congregational and Christian affiliation will meet, *Dr. W. R. Kedzie*, Secretary.

On Wednesday afternoon the Liberal Arts College Movement has an executive session and it will have a session open to the public on Wednesday evening. On Wednesday afternoon also the Cincinnati Art Museum is to be thrown open to all delegates attending the various meetings. Special exhibitions are being prepared for the delegates who will visit the museum under the guidance of the Director, Mr. Walter H. Siple.

The opening session of the Association of American Colleges occurs on Thursday morning, January 21, and the sessions continue until the afternoon of Friday, the 22nd. At the Thursday morning session the various reports will be given. At the Thursday afternoon session the president of the Association for this year, President Ernest H. Wilkins, of Oberlin College, will give his address, which will be followed by an interpretative address on the fine arts by Mr. Walter H. Siple, and a visit to the museum.

On Thursday evening the annual banquet will be held. The speakers are to be Mr. Charles P. Taft, 2nd, of Cincinnati, and President Mary E. Woolley, of Mount Holyoke College, and also President of the American Association of University Women. A message is also promised from Principal L. P. Jacks, of Manchester College, Oxford University.

On Friday morning there will be three address on three closely related topics—"Opportunities Within and About the College Community for Research on the College Level," Commissioner William J. Cooper; "Vital Educational Measures Applicable to Colleges," Chancellor Samuel P. Capen; and "The Work of the Committee on Personnel of the American Council on Education," Dean Herbert E. Hawkes.

A new feature, and one for which in the past there has been

considerable demand, will be a series of sectional meetings with which the sessions of the Association will close. These will be for the most part luncheon meetings on Friday continuing into the afternoon, the topics for which are being chosen with especial reference to a number of the vital problems now before the colleges.

#### THE EDUCATIONAL ASSOCIATIONS

The Educational Association of the Methodist Episcopal Church will meet at the Netherland Plaza Hotel, Cincinnati, Tuesday, January 19, throughout the day and evening. In the forenoon there will be reports by standing commissions and the committees on General Conference Legislation and regulations related to the University Senate, followed by a business session, the appointment of special committees, etc. In the afternoon, the following topics will be discussed—"Financial Measures for These Times," and "The Secondary School Curriculum and Its Relation to Higher Education." At 3:45 there will be another business session, with reports of committees, annual elections, etc. The annual dinner will be served at 6:00 o'clock, followed by an informal address and a final summary of Educational Surveys. Inquiries regarding the program should be addressed to President John L. Seaton, Albion College, Albion, Mich., Secretary.

The Annual Meeting of the Presbyterian College Union will be held at the Gibson Hotel, Cincinnati, Tuesday, January 19, with sessions at 9:00 A. M., 2:00 P. M. and 8:00 P. M. The following topics will be considered: "Financial Methods in the Present Period of Strain"; "College Accounting as seen by a Traveling Auditor"; "Developing the Cultural Values of College Life—The Place of the Fine Arts in a Christian College, and The Development of Spiritual Values on the Campus"; "The Curriculum Processes by which all Culture may be Tested by Christianity"; "The Findings of the Lindsay Commission as related to Christian Higher Education in America." Among the speakers will be Presidents C. W. Greene of Parsons College, R. K. Hickok of Western, R. W. Lloyd of Maryville, H. M. Gage of Coe, William J. Hutchins of Berea, and Mr. A. H. Burnett, Traveling Auditor of the Board of Education. Further

information may be obtained from President H. M. Gage, Coe College, Secretary.

The National Lutheran Educational Conference will meet at the Netherland Plaza Hotel, Tuesday, January 19, 1932, in morning, afternoon and evening sessions. After a business session, including the reports of officers and the appointment of committees the topics for the morning discussion will be "The Type of Preaching for the Age," and "The Distinctive Service of the Lutheran College of the Future." In the afternoon, the College and Seminary Sections will meet separately, the former to discuss the report of the Special Committee on Research, and the latter for a round table on seminary problems. In the evening there will be a banquet with a formal address. Dr. Gould Wickey, 1915 "K" Street, Washington, D. C., is formulating the program.

The College Presidents of the Disciples of Christ will meet at the Netherland Plaza Hotel, Tuesday, January 19, 1932. There will be sessions throughout the day. The following topics will be discussed: "The Proposed Uniform Report Blank," "How to Economize in College Administration without Loss of Efficiency," "What Are the Most Pressing Problems which our Colleges Face at the Present Time?" Dr. H. O. Pritchard, Secretary.

The Board of Education of the Five Years' Meeting of Friends in America will meet at the Netherland Plaza, Tuesday evening, Wednesday afternoon and evening, January 19 and 20. Dr. Raymond Binford, Secretary.

The General Education Board of the Church of the Brethren will hold a business meeting only at the Netherland Plaza sometime on Tuesday, January 19. For further information address Dr. J. S. Noffsinger, 839 17th Street, N. W., Washington, D. C.

The Association of Colleges of Congregational and Christian Affiliation will meet for a luncheon conference at the Netherland Plaza on Wednesday, January 20, at 12:30 P. M. President Philip C. King of Washburn College will give an address on "Can Church and Campus Speak a Common Language?" This will be followed by a general discussion of religion on the college campus and the election of officers and other business. Correspond with Dr. W. R. Kedzie, 19 S. LaSalle St., Chicago, Ill.

## COLLEGE FUNERALS

President Emeritus William O. Thompson has recently written to the editor

I have attended the funeral of the Arts College about once a month for the last thirty years. The old lady seems however either to have a resurrection or to decline to be buried. . . . No one seems to be worried about the Arts College except the men and women who teach in it. The students are never distressed. The public on Main Street are perfectly happy. A few highbrows who write in magazines of limited circulation and the faculty seem to be having all the trouble. Trustees never seem to worry. I am the President of the Board of Trustees of the College of Wooster and am compelled to say that the entire Board is free from any anxiety except the general anxiety of adequate endowment, high character and an efficient college. We are not worrying about whether the college will live or die nor are we worrying about the things that seem to disturb our faculties. In this field I am an unqualified believer in academic freedom especially if it means that the faculty is to be free to criticize its own work, find fault with its own methods and advertise its own weaknesses. They have been doing that so long that I am disposed to believe that the majority of alumni do not take them seriously. Once in a while you hear that a particular professor is not up to grade, or another one is unusually brilliant, or that certain students have made an unusual record in graduate work or in professional schools and that some others have flunked out but there is not organized effort on the part of trustees, alumni or the public to defeat the high aims of a college of liberal arts. The truth is today that they have more students than the faculties think they ought to have. They complain about the intellectual standards but are not able to produce any argument on eugenics that the public seem willing to respect. The consequence is that we are going on with an erratic biology and a chaotic condition in a limited number of minds who happen to be in places of academic responsibility.

## BIBLICAL REFERENCES IN THE ATLANTIC MONTHLY

Muriel Lewin Guberlet of the University of Washington reports in *School and Society* upon an investigation of the direct references to classical literature found in two years' issues of the *Atlantic Monthly*. It appears that the contributors to the

*Atlantic Monthly* assume a knowledge of the classics on the part of the readers of that magazine. Reference was made to 725 specific selections of literature, the names of 425 writers and 607 biblical quotations, making a grand total of 1,757 selections and authors. Counting duplications, the number of allusions was 2,693. As to the biblical references Miss Guberlet says:

Recently, the Bible Guild raised the question whether there is a prejudice against quoting the Bible or using its phraseology in editorial writing. The discussion which ensued was to the effect that if there is a decline in the number of Biblical allusions it is because writers are not familiar with the Bible or because of the readers' ignorance of Biblical stories and characters, which seems "to be assuming a good deal of knowledge about the readers." Neither of these charges can be made against the men and women who write for the *Atlantic Monthly*, for 607 allusions to the Bible or quotations from it were made in two years' issues of that magazine. The number of references to the Old and New Testament was only surpassed by allusions to nineteenth century literature. An interesting disclosure is the fact that the Old Testament has only twenty allusions less than have the Gospels and the Letters. Genesis is the favorite Old Testament book, and Matthew is most often quoted from the New Testament. Post-war skepticisms and indifference to religious observations and practices seem not to have materially affected the literary use of the Biblical references. There was only a slight decrease (50) in the number of references to the Bible in the post-war year from the ante-war year. Religious thought in America, if it can be judged by this sampling, is overwhelmingly Christian because less than fifty comments were made upon the other great religions of the world. The large number of allusions to Biblical literature suggests that if current literature is to be read with pleasure and profit the Bible must not be relegated to a dark, unused corner of the library but must stand on the library table beside Shakespeare, Jane Austen and the best seller of the month.

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*William Lyon Phelps*: Teaching is to me the most adventurous, the most exciting, the most thrilling of professions. The five pillars of education are religion, discipline, culture, athletics, public service.

### THE LIBERAL ARTS COLLEGE ON THE AIR

On Saturday, November 14, for the first time in its history the American liberal arts college went on the air. Through the cooperation of the National Broadcasting Company and a group of educators interested in the future of the liberal arts college as a vital unit in our educational system, its case was forcefully presented to the radio audience of the nation.

Beginning at nine o'clock, Eastern Standard Time, a network of forty-six radio stations carried a half-hour program on the general theme of "The Liberal Arts College," which, according to the estimate of the National Broadcasting Company, was heard by more than 45,000,000 listeners-in. Speaking from the National Broadcasting Company studio in New York, Dr. John H. Finley, Associate Editor of the *New York Times*, and a former college president himself, opened the program. He was followed by Dr. Albert N. Ward, President of Western Maryland College and Chairman of the Liberal Arts College Movement. Through the cooperation of station WRC, Dr. Charles R. Mann, Director of the American Council on Education, spoke next from Washington. The program then returned to New York and Dr. Robert L. Kelly, Executive Secretary of the Association of American Colleges and of the Council of Church Boards of Education, spoke from the National Broadcasting Company studio. President Hoover, speaking from the White House, closed the program. All five addresses are published herewith.

Supplementing the national broadcast, local programs were carried by ninety radio stations. Included in this group were fourteen college stations: KFMX at Carleton College, KOAC at Oregon State Agricultural College, KOCW at Oklahoma College for Women, WBAA at Purdue University, WCAC at Connecticut Agricultural College, WCAJ at Nebraska Wesleyan University, WCAL at St. Olaf College, WGMS and WLB at the University of Minnesota, WILL at University of Illinois, WJBU at Bucknell University, WOI at Iowa State College, WRUF at the University of Florida, and WSAJ at Grove City College.

News items about the broadcast, accounts of local programs, feature articles about individual colleges and about liberal arts education appeared in the press. Ministers preached sermons on

the college and its service. College presidents and faculty members addressed organizations, public gatherings, service clubs, and community groups on the theme of the liberal arts college. Through both the printed and the spoken word, through the use of pictures, exhibits and posters, through letters written by students to their parents, through the distribution of literature about the college, opportunity was provided for students, faculties, parents, and the public generally to think in terms of the college, and to become college-conscious.

The success of this concerted effort to interpret the liberal arts college and its needs to the American people is due in no small measure to the interest and services of Albert St. Peter, who acted as executive director of the broadcast. Loaned by the Equitable Life Assurance Society for this occasion, Mr. St. Peter freely and cheerfully gave unlimited time and careful thought to the arranging of the national broadcast, to making suggestions about local programs, to giving advice and assistance in coordinating activities, and to general oversight of the entire project.—A.M.P.

#### INTRODUCTORY REMARKS

JOHN H. FINLEY

Associate Editor, *New York Times*

College Men and Women of America and others listening in:

I suspect that I have been asked to act as the invisible chairman of the largest college audience ever assembled in the world (as I am told) not because of any special merit, achievement or association on my part, but simply because of seniority. For I (who was once the youngest college president in America or the world) should now be the oldest in point of service, had I not resigned to become a journalist. I have often said that I stand like Priam on the walls of Troy while *Who's Who*, in place of Helen, points out to me the young heroes who are now in the field. I am prouder than ever to-night that I was once a member of that noblest guild in America.

Priam, it will be remembered by the few who still read Greek, is described by Homer as wise with years though garrulous with age. But even if one were wise, one could not be garrulous before the microphone. I have only a moment in which to give

you my salutations and to repeat what each would say of his own Alma Mater (what those who sat with Priam said of Helen):

*Small wonder is it that men should for her dare so much.*

In its varied flowering the liberal arts college is America's unique contribution to higher education in a democracy.

*Introducing Dr. Ward:*

I have first of all to introduce to you my Homeric friend President Ward of Western Maryland College, a leader in religious and educational activities of his church—the inspirer of this liberal arts college movement and its chairman. He is a graduate of the small college (of which he is now president) but I need not apologize for that: Mr. Elihu Root is a graduate of a small liberal arts college, Mr. Owen Young is a graduate of a small liberal arts college, Chief Justice Hughes is a graduate of a college that was not large in his day, Mr. Coolidge was a graduate of a small college, and I might go on. I present the voice of Dr. Ward, President of a small college in Western Maryland:

ALBERT N. WARD

President of Western Maryland College

Chairman of the Liberal Arts College Movement

This evening's program has been made possible by the cooperation of the National Broadcasting Company and the representatives of the Association of American Colleges, the American Council on Education, and the Council of Church Boards of Education. On behalf of the Liberal Arts College Movement which originated this program, and of all the colleges of the country, we express our thorough appreciation.

We call your attention to the vast and invaluable contributions of our colleges to the educational, social and economic life of our country, and invite your further continued-sympathetic cooperation and support in their behalf.

The one hundred and fifty most highly endowed colleges in the United States cannot meet the entire needs of our college population. At least five hundred additional adequately equipped and endowed institutions are needed. Without our small colleges the state institutions would be swamped with

students. State legislatures are slashing budgets. The privately endowed institutions are imperative if there is to be a just distribution of educational opportunities among a million students.

The colleges at the top of the list hold three-fourths of the total endowment funds, but they provide for less than one-half of the college population. Ten colleges, at the very top of the list, hold nearly one-half of the total endowment funds. The argument that the state should assume the entire load in education has broken down. The states are not able to do it without unnecessarily increasing the tax-rate. Private philanthropy coming to the aid of the states would afford wise and profitable outlet for wealth, namely, the education of our American youth.

In these days of financial depression colleges are hard hit, especially the small colleges which are educating a large share of the college population. Many are fighting with their backs to the wall. A thousand men and women of wealth, in cooperation with loyal alumni, could put these colleges on a sound financial basis, these very institutions which must be kept going if a half-million students are to go to college at all. These very men and women are hearing this broadcast tonight. Within hailing distance of where they live are colleges which need their help. Their gifts, thrown down as challenges to college constituencies, would evoke a response which would solve the financial problems of five hundred colleges.

It is for our American colleges, large and small, I am pleading; for women's colleges which have never had a square deal; for all liberal arts colleges which have a right to a place in our educational system and have a program to fit into the place they occupy, whether men's colleges, or women's colleges, or co-educational colleges—for them all this broadcast makes its appeal to the American people.

Like the home, the college makes its contribution in ways that defy objective measurement, and its importance in our social structure passes all understanding. The service of the college extends not only to the students but even more potently to the community at large. It is, in a word, part and parcel of the community. And it must continue its fine work—its ministration to the needs of youth on the one hand and to the community at large on the other.

In a changing economic order there are things we must not let go. We must not let go our churches and our colleges. They are allies in any reconstruction of the social order which has permanent value. An average of two million dollars spent on each of five hundred colleges—the needs of some being more and of some less—would give employment to hundreds of thousands during the next two years, in erecting buildings which a returning prosperity will permanently endow, and in this way enable our colleges to “carry on” in our present national crisis.

The Liberal Arts College Movement proposes as a major enterprise for the American people the adequate equipment and endowment of all colleges which have a place in higher education and whose program meets the educational ideals and needs of the constituencies which they represent. Its appeal will not be for the few but for all; for the American college is a democratic institution, and should make ample provision for the humblest boy or girl, as well as for the more highly favored. The American college knows no distinctions and stands for all who are worthy of a higher education. It would include all American youth in its overtures. Its purpose is to take the masses of youth and endow them with as much of our cultural inheritances as may be practically possible while rightly preparing the exceptional student for the graduate school. In the field of cultural education the college of liberal arts stands supreme. It is the door through which the nation's best leadership must pass. It is the greatest provision ever made for the cultural development of the mind and spirit of man.

*Introducing Dr. Mann:*

I am introducing in New York, Dr. Charles R. Mann, who is in Washington. I shall know when I hear his voice whether he is the Charles Mann whom I came to know in the War as a great constructive national force in education. And he is still serving the nation as Chairman of President Hoover's Advisory Committee on Education,—a scientist who began with an arts degree:

CHARLES R. MANN

Director of the American Council on Education

Only fourteen years ago the American people were mobilizing for a war to end wars. As part of that great adventure we took

stock of our young man power. The revelations of that inventory concerning illiteracy and physical fitness were given wide publicity at the time. But little was said about the no less disturbing revelation of the scarcity of young men with the background of general training and experience essential for commissioned officers. To meet this emergency Uncle Sam called on the colleges. They donned the khaki—585 of them—and undertook to find and deliver the 100,000 needed candidates for officers' training camps.

Another significant revelation of that war inventory is the fact that over two-thirds of our most gifted young men do not go to college. A few of these gifted non-college boys become great leaders, like Thomas A. Edison or Samuel Gompers. But for many more, inadequate training is a handicap that stunts their growth and thus deprives us of much of the trained leadership we so sorely need.

Fourteen years have passed. Wars have not ceased. In the midst of plenty produced and producable by mechanical inventions, we are surrounded on every side by human poverty, hunger, and distress. So we find ourselves today mobilizing for a struggle to establish dynamic peace. We are fighting on a new social frontier striving to create a social order that reveals an intelligence comparable with that shown in our material achievements. We cannot win this fight with machines and money alone. Nor will technical skill by itself prevail. We must have also that social and moral intelligence which develops when high native ability is disciplined through human struggle and meditation. In this crisis, we must establish and maintain educational institutions which insure that fusion of learning and labor, of liberal and practical, that has always been a peculiarly American aspiration.

In achieving this end, the liberal arts colleges must play an increasingly important rôle. For they are the particular institutions where social intelligence and moral responsibility may be effectively developed. They are peculiarly qualified to inspire young men and women to work for the achievement of those human values without which our so-called practical achievements may easily become a Frankenstein that destroys us. In the col-

leges the adventure of action mingles with the adventure of thought, thus guiding youth toward that balance of imagination and experience, of liberal and practical, which makes men wise. Whatever else we do, we must strengthen our liberal arts colleges. Then they can find and deliver in increasing numbers those competent young men and women of disciplined imagination who will create a social order comparable in intelligence with our material achievements.

*Introducing Dr. Kelly:*

The next speaker is Dr. Robert L. Kelly. There is not time to say more of Dr. Kelly than that he is the best known man to the college presidents of America and himself a college president for many years:

ROBERT LINCOLN KELLY

Executive Secretary, Association of American Colleges

May I introduce another President of the United States into this parley, Thomas Jefferson, the father of the University of Virginia. He said, explaining his hopes for that institution, "We hope to avail the state of these talents which nature has sown as liberally among the poor as the rich, but which perish without use if not sought for and cultivated."

What was true of Virginia then, is true of Virginia and of every other state in the Union now. We need colleges, well-equipped and well manned, in every nook and corner of our land where our richest gifts, the gifts of our children, may be sought for and cultivated.

We need this wide distribution of colleges because the great majority of our children, eligible for college life, attend institutions located within easy reach of their own homes. This statement not only applies to rural colleges, but, in general, to all colleges and universities.

These needs, however, would have no especial significance, except for the fact that the colleges have established themselves, with a record dating back for almost 300 years, as unsurpassed among human institutions, both as conservators of talent and as spiritual benefactors of mankind. The relative preponderance of men and women who have been educated in our colleges, and

who are now in every phase of constructive American life, is an amazing tribute to the fruitfulness of the college years. So strong is America's appreciation of the work of her colleges that every university, no matter how much it may be devoted to research and to professional and technical education, has a college of liberal arts and sciences at its core. This is the center of the university's idealism. This is the soul of the university. The liberal colleges, above all other units of American higher education, liquidate our frozen assets of light and power, intellectual and ethical, and put into circulation our most productive capital.

Our greatest embarrassment now is not that our six hundred and fifty liberal colleges are too many. New colleges are being established each year, and old colleges, having become large and unwieldy, are being divided into smaller units. There are in certain regions unfortunate congestions of colleges. These situations are being corrected by transformations and mergers. There are still unoccupied areas without a single well-equipped college.

Our greatest problem is the proper distribution and the adequate equipment of our colleges. The authorities of the colleges themselves must be held chiefly responsible for their proper distribution. The American people, with their passion for education, can and will—once they set their minds and hearts to the task—make provision for those colleges that can demonstrate their strategic location, their wise management, their educational insight and their capacity for service to the community and the world. Colleges with relatively few exceptions are remarkably successful in conserving the funds entrusted to them. This is true, even in these days, as special investigations by the Association of American Colleges disclose. Colleges must be classified, however, under the general head of charities. No college can be entirely self-supporting if it is to minister to poor and rich alike.

The sums needed for the proper equipment and adequate distribution of colleges while substantial, are really insignificant in comparison with the sums expended by our people in amusements and in luxuries. An investment in a college goes a long way. The best brains of our country are freely given to their

financial and fiduciary management. Those who have a well-developed sense of stewardship will wish to guarantee the college of liberal arts and sciences to the youth of the present and of future generations.

*Introducing President Hoover:*

The next address will be made from The White House in Washington. Ladies and Gentlemen, The President of the United States:

HERBERT HOOVER

President of the United States

I am glad to express appreciation of the service of the liberal arts college—that is, the small college. I do this the more freely because of the more than 600 such institutions in our land. Most of them have little, if any, endowment or state support. In these times of trends toward larger units the difficulties of the unsupported small college multiply, which make their successful operations less hopeful, and in many cases a desperate struggle.

The important place which these institutions hold in our system of education renders their support of the utmost importance. Whatever be the magnificent services of the larger and highly specialized universities, the liberal arts colleges place emphasis upon personal contacts of teacher and student which render them a vital part of our educational system.

A primary purpose of education is a product of high character and noble ideals, which regard moral and spiritual qualities superior to mere material things, without which any purely economic system would collapse.

Throughout our history these colleges have been and are now the seed-beds of leadership. They have contributed a large part to the presence in our land of nearly 2,000,000 college trained men and women. Theirs is a great honor roll of men and women in our nation. The finest traditions of our country are rooted in their associations and their inspirations.

The disadvantage of the small college is obvious. The dramatic element in education does not play a great part in its activities. It must remain content with the character of service it renders to the individual man and woman and to the public

weal. In the last analysis, the chief service to higher education in our country must rest not alone with the few highly endowed universities, but, in large degree, with the more than 600 smaller colleges for whose future welfare I am now speaking.

It is through them that each state and section must maintain ample cultural opportunities for the youth within reasonable distance from their homes and in circumstances fitted to the needs of each community and its people.

That service for the youth is a guarantee of equality of cultural opportunity and a bulwark for the spiritual life of the generation in which our children will have to live, a service which I sincerely commend.

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The liberal arts college is America's unique contribution to higher education. Colleges of this type have been, as the President said, "the seed-beds of leadership." Even when colleges become universities, the academic heart remains in the undergraduate college. One of the most significant indications of the vitality of the college of liberal arts and of the small college is the recent movement to create and endow several small colleges in two or three of the larger universities where undergraduates have grown so numerous. The multiple college is the best augury for the continuance of the college of the liberal arts as an institution. President ANGELL, speaking of it at Yale, said that it offered "the social advantages of the small Yale College of the earlier generations amid the intellectual advantages of the large university." But splendid as Mr. HARKNESS's gifts to this end at Harvard and Yale have been, the need of the independent college does not diminish.

Professor RICHARDSON of Dartmouth, in a searching study of the liberal arts college in America, England and Scotland, wrote that there was never a time when it seemed more active or virile, never a time when its recognition as the heart of the system of higher education in America was more general, never a time when those branches called liberal as distinguished from vocational were more valued by students. Yet these centres of buoyant idealism are for the most part in dire need of further financial help. It was gratifying to note what Senator MORROW did by will for his own small college, and doubly so that he gave as much to his wife's college.—*Editorial, New York Times, November 16, 1931.*

## IN HONOR OF ARCHBISHOP HANNA

At the presentation in New York on November 19 of the American Hebrew Medal for the Promotion of Better Understanding between Christians and Jews in America to Archbishop Edward J. Hanna, the Hon. Henry Morgenthau, former Ambassador from the United States to Turkey, said:

Your Grace, Honored Guests, Ladies and Gentlemen:

I greet you as the guests of the Permanent Commission on Better Understanding between Christians and Jews in America. This Commission is unique in that it is composed of an equal number of Protestants, Catholics and Jews, into whose deliberations questions of theology never enter. This fact constitutes both the strength and the validity of our Commission. We meet as men whose faiths may be diametrically opposed, but whose Americanism is one and undivided. Our objective is to guard and to protect each other's religions from the prejudices of the uninformed and the vicious and from unwarranted attacks upon Protestants, Catholics or Jews, by the fanatical and unscrupulous. As Americans who are Protestants, Catholics and Jews we mean that the United States shall be religiously free.

That is why we rejoice tonight to be hosts to His Grace, the Archbishop, and to you, men and women of the three dominant faiths, on an event which is, I believe, unique in the history of religion—an heretofore unparalleled occasion when we are to witness the bestowal of The American Hebrew Medal for the Promotion of Better Understanding between Christians and Jews in America upon a Prelate of the Historic Catholic Church.

A very remarkable personality in American life on the Western Coast and in the Catholic Church is the recipient of a high honor tonight. More cannot be said of any man than that he loves his fellowmen and strives to translate that love into action. Protestants and Jews, as well as Catholics, in his own great community testify unanimously to the breadth of spirit which is the soul of our honored guest. His Grace said, on the occasion when it was announced to him in his home city that this year's American Hebrew Award had been bestowed upon him, that it is easy to work out amicable relations between Christians and Jews in San Francisco. We hope for the day when it will be equally easy to establish such comity among the adherents of all

creeds throughout America, and, in course of time, throughout the world. This hope will not be difficult of realization when Church and Synagogue will enlist in their holy work ten thousand such liberal minded and lovable hearted personalities as is the recipient of this high honor this evening.

The invitation to preside here tonight came to me by cable in Bermuda on Monday. I accepted the honor gladly. On my arrival here today, however, I learned that Archbishop Hanna had personally requested Rabbi Landman to preside at this ceremony. I do not know the reasons why he offered the honor to me, but for the world it is sufficient to know that an Archbishop of the Catholic Church requested a Rabbi to preside at a public function where His Grace is to receive a high honor. Such interreligious comity and understanding can only occur in our country. It is the product and the flowering of our beneficent free institutions. It is the truest symbol of Americanism and the noblest aspect of religion.

I congratulate the Archbishop and the Rabbi as humans and as religionists. And in behalf of the Permanent Commission on Better Understanding between Christians and Jews in America, I bid you a hearty welcome.

From the response of Archbishop Hanna on receiving the American Hebrew Medal:

To be chosen among our fellows for any great honor must always be a joy—to be singled out for distinction among the millions in our loved land from East to West is even the source of greater joy, but to be honored, simply because I have loved my brethren, will ever remain the greatest glory and the greatest joy. And the glory grows apace when the honor comes from the distinguished group which has seen fit to place its seal of approval on me and on my humble effort in behalf of others.

For I would not have you ignorant that a man living in San Francisco deserves little praise because he has friendly relations with those of the house of Israel. For all the years of our existence, the Jews of San Francisco have been to the forefront of our public life, and in advancing the things of the spirit, in developing all that helps our culture, above all in aiding the cause of the poor and the cause of those who have fallen out of life's ways, they have obtained a place which is the envy of every man interested in the future of our loved city. It is for this reason that I feel so little deserving of the dignity which it is your wish to grant to me tonight.

But out of your great condescension, may we not hope for some realization of the high purpose which this gathering represents. Of all the precious gifts a kind Providence has given us, there is no blessing as great as the gift of kindly love toward those who honestly differ from us. To battle strenuously for what is dear to us is ever our God-given task, but to be tolerant of honest differences is the height of high religious purpose. Nor need I remind you that this is the very heart of the great charter given us by our fathers in this loved land.

The cloud that appears on the horizon no bigger than a man's hand is indeed threatening, and we shall need every spiritual resource, if, in the days to come, we emerge victorious. The charter of our freedom is based upon the dignity of man, upon respect for man, upon willingness to sacrifice every personal advantage that our liberties may not perish from the earth. We who gather here believe in man's dignity. "Thou hast made him little less than angels." We believe that the law is the voice of Jehovah speaking unto us. And through years of hard trials, we have learned to sacrifice all things for the things we hold dear.

*L. P. Jacks:* The saving forces of civilization, so far, that is, as the fortunes of society lie within the control of our human wills are the faithfulness of trustees, the skill of the competent, the courage of the brave. These three are not easily distinguished one from another; they overlap and fuse at many points and would probably be found in the last analysis to be three names for the one original quality which marks off the good citizen, in the wholeness of his personality, from the bad.

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I am willing to concede all that the pessimists are proclaiming about the evils of mechanization and standardization, and if civilized societies were composed exclusively of weaklings and fools I should agree with the pessimists in predicting the worst. But mechanization and standardization are not final; nor have they caught us napping. We are becoming awake to the dangers they threaten and are preparing to resist them. That makes all the difference. A race which has emerged from the ignorance and brutality of barbaric ages is quite capable of emerging from mechanization and standardization, and will emerge; if brave men stand to it.

**THE COLLEGE AND THE INDIVIDUAL STUDENT\***

CHARLES ALBERT ANDERSON  
PRESIDENT OF TUSCULUM COLLEGE

As one steps into the line of the distinguished presidents of this historic college he is moved by a deep sense of responsibility. One is also lured by the opportunity to further the educational traditions of these pioneers. Here sounds the call to keep step with the industrial and cultural development of the South. Upon this college is bestowed the privilege of preparing students to lead a bewildered world into a new day.

It is no mean distinction to stand as the first chartered college in the Territory South of the Ohio River. In the wilderness inhabited by Cherokee Indians, in 1794, Hezekiah Balch visioned the part which education would play in advancing civilization. Fourteen years earlier, Samuel Doak had established Martin's Academy twenty miles to the northeast, and twenty-four years later, Tusculum Academy which developed into a college. Shortly after the close of the Civil War Hezekiah Balch's Greeneville College and Samuel Doak's Tusculum College were united in a service which has increased in importance until the present day.

We cannot but be grateful to these two pioneers who were so zealous in the cause of education. Great earnestness carried them over almost insurmountable difficulties. Balch's breadth of outlook is evidenced by the fact that within a few years nine states were represented in the student body. And consider the prophetic insight and modern outlook of Samuel Doak as evidenced by the following regulation: "There were no regular college classes and a student graduated at any time when he could stand the examination on the course of studies."

After a long and honorable period of struggle during which many able leaders were sent out into the life of the nation, the college was signally blessed in securing as its president in the early part of the twentieth century Dr. Charles O. Gray. With characteristic energy Dr. Gray built up the physical plant to its

\* Inaugural Address, as President of Tusculum College, Greeneville, Tennessee, October 22, 1931.

present state of efficiency, enlarged the endowment and raised the academic standards to a high level. Only because of impaired health has he felt impelled to relinquish the work to which he has given the best years of his life.

Today the college faces a new responsibility to prepare leaders qualified to solve the problems of an increasingly complex world. Economic chaos has followed on the heels of the "*laissez faire*" policy of unrestricted competition in business. Enthusiasm for mass production has led to the breakdown of an unguided system of distribution.

Political unrest is rampant. Not only do certain individuals thirst for power, but nations themselves are moved by ambitions which encroach on the rights of others. Blindly the race of armaments goes forward.

Wide-spread ignorance still supplies a fertile field for personal superstitions and social prejudices. Millions of men are helplessly shuffled into and out of positions for which they are not fitted by nature or training. Shifting social and moral standards leave parents confused and students adrift.

Profusion of material things blinds most of us to spiritual values. Marvelous achievements in the scientific realm have brought to men a sense of self-sufficiency. Widening circles of knowledge have tended for the superficially-minded to explain God out of existence. Increasing leisure for the masses has been crowded with trivialities. Speed has robbed men of the solitude through which they might find life's true values.

The time has come for educated men to turn from drifting to planning. As Professor Charles A. Ellwood has aptly stated, "Our civilization hangs upon the outcome of the race between catastrophe and social, political, moral and religious education; and these are just the kinds of education which we have been neglecting."

In the midst of countless cross-currents and vast human forces, the question arises, Is there a place for the small college? People are demanding that education produce immediate results. Vocational education is becoming more and more popular. It is both necessary and valuable. Let us bear in mind, however, that

vocational education does not try to broaden a man's horizon but aims to focus his mind on his job.

Furthermore, the educational world is affected by bigness. Witness the expansion of state universities. Large buildings are yearly being erected and filled with the latest scientific equipment. Immense are the facilities for research. Millions of dollars flow, even in times of depression, to the universities, for material results are constantly being demonstrated. The universities are an important part of our educational structure. Otherwise hordes of students would be denied the privilege of an education. Is the small college, then, to be relegated to obscurity? Is it doomed to wage a losing battle against larger forces? Or does it possess a power which has not yet been fully recognized? Does it not in reality hold a key which may unlock the doors to a new world?

After due recognition is given to all of the important elements in our world, the individual human being remains the pre-eminent factor. Man alone is the end of all this complex *milieu*. As Edwin Markham has so aptly put it:

We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

It is wholesome for us to recall that all movements for progress have started with individuals or small groups. To bring in the testimony of Roger Babson, the statistician, "Every improvement, every railroad, every ship, every building costing in excess of \$5,000, every manufacturing concern employing over twenty men, yes, every newspaper and book worth while, has originated and been developed in the minds of less than two per cent of the people." This week we mourn the passing of a great scientific genius whose individual contribution to the happiness and comfort of millions is virtually immeasurable—Thomas A. Edison.

The small college provides the atmosphere conducive to the development of individual personality. It gives him access to the world's best thought. It affords him in the faculty contact with creative personalities. It offers him solitude through which he may gain perspective and poise. "There is nothing

that will so effectually bring the average individual up out of the crowd as putting him in a smaller group where he will feel at home, that is to say, where he will be constantly conscious of knowing all his fellows and of being known by them," says Dr. Robert L. Kelly. Small groups can transform a society.

Herein lies the great function of the small college. It holds the power to develop the individual student. In a measure education has always done that. But the emphasis has been on subject matter or on the development of the intellect.

The time is ripe for the development of the whole man as a social being.

Students need individual guidance because they are of such varied types. Every college has bright students and dull, those who are rural and those who are urban, those who come from culturally meager environments and those who come from culturally attractive homes. They need to be studied. We must discover their strong abilities and also their weaknesses. We must make a scientific approach. And when science fails us in the study of human personality, we must then proceed through personal interviews with experienced judgment. Having helped a student to find himself, we need then to relate his knowledge and himself to the life of the world. Here indeed is opportunity for pioneering.

The college should begin with concern for the individual student's health through medical examinations which will detect incipient disease and indicate corrective measures. Wholesome food and proper diet are not to be neglected. Regular exercise with an abundance of sunshine and invigorating mountain air will provide a solid foundation upon which to build long years of useful service.

The college will then proceed to find the intellectual endowments of each student, at the same time recognizing the limitations of mental tests. We would be mindful of the irony of Everett Dean Martin when he says, "Give a psychologist a rat and a graph, and you will get the last word on the subject of the philosophy of education in this machine age." If a boy or girl has special aptitudes, we want to discover them. Such information will serve as a basis for vocational counsel which is

quite different from vocational training. The student should then have available accounts of vocations for which he is qualified, to help him to decide upon his career. "It is easier to devise scholastic tests than to select those students who, by reason of native intelligence and character, are likely to become influential men of affairs and the best friends of cultural pursuits," says Professor Philip M. Brown of Princeton. Dr. Kelly has well stated it in another form, "Each college is greatly in need of a department of diagnosis. For the most part we have been maintaining prescription departments, and a good many of the prescriptions have been written without a preliminary examination of the patient. All of this work is, of course, to proceed on the foundation of a broad general culture."

Too frequently we have neglected the education of the emotions. Because they are the springs of action, it is vital that they be understood and trained.

Many of the failures of personality in college are due to maladjustment. "In the building of our human world the fundamental adjustments to be made are those of individuals and groups to one another, even more than adjustments of the individual to physical nature." What could be more congenial than the atmosphere of a small college to accomplish this purpose. We agree with Kirby Page when he says that "the sharing of life on a high level with two or three kindred spirits is necessary to the release of one's personality. Man is made for companionship and starves without it."

No small part of the student's social development consists in relating his studies to world conditions. The detached academic mind is pathetic in a world of crying needs. Such an expert is pictured for us by Carlyle as "a slightly impertinent man with several dictionaries about him but with small knowledge of God's universe." We need to take to heart the warning of Theodore Roosevelt, in his *American Ideals*, to the educated man against dainty exclusiveness and impractical idealism in his relation to public questions. We may not agree entirely with Professor Wieman, but we recognize the force of his statement that "the only kind of knowledge worth having is the knowledge that can be used in solving the important problems of life."

Our student needs to be trained for the right use of his leisure, not only that he may enjoy the riches of a cultured mind, but that he may be tolerant of others in their pursuit of happiness so long as it is not socially harmful. "To leave a people uneducated for leisure, at the mercy of instinct and impulse . . . is to invite disastrous reactions," says Principal Jacks.

Nor can we call our student fully educated until we have developed his spiritual nature. We need to get out of our drift and into a purpose. Spiritual coddling is of no value. Young men and young women need to be challenged with the defects and unmet emergencies of religious organizations and of the moral order. Thus will they develop spiritual insight.

In the welter of hopes and ambitions and desires the student needs to integrate his personality through allegiance to God. It will then be like turning on an electric switch which releases power through him. He will be furnished with the motivation which will carry him over every obstacle as he seeks to use his endowments and abilities in the service of his fellow men.

If the small college is to fulfil its function, it will educate the *whole* man. It will awaken him to all of his powers. It will relate his knowledge and abilities to the world of which he is a part. It will reveal to him the way of the Master as the way of life in all its abundance. It will challenge him to bring his personal equipment to the aid of groping men and lead them into a new and gradually developing world of cooperation and good will.

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*P. W. Wilson:* For the first time since the war, a world distressed by poverty, embarrassed by superfluities, alarmed by uncertainties, bewildered by contradictions, is abandoning phrases, rejecting fictions, sweeping aside evasions and facing the cold, hard, inescapable solidities of fact. An era of unreality is ending; a period of reality is beginning. . . . We have been living in the aftermath of the most terrible war ever inflicted on the human race. War is surgery and war is waged under anesthetics. Passion and prejudice and propaganda impregnate public opinion until an atmosphere is created in which nothing can be seen in perspective.

## THE COLLEGE MAID SHOP

KATHRYN R. McMURRAY

Maryville College, as many of you know, is a coeducational college of liberal arts, located at Maryville, Tennessee. The college is a member of the Southern Association of Colleges. Since she limits the enrolment of the freshman class to three hundred her total enrolment is a little over eight hundred. Although Maryville is not an "Opportunity School" she provides work for many of her students. Aside from the usual college jobs, however, she operates a plan peculiar to Maryville whereby girls can finance themselves through their college course, without depending upon charity and without drawing upon college funds. This plan is materialized in the College Maid Shop. In the spring of 1920, after the failure of so many cotton crops, one Maryville girl after another, until they totaled ten, tearfully announced that she would not have money to enable her to come back in the fall, that she could not find work here to pay her expenses, and that she would just have to quit school. With more than four hundred students already working in the dining hall, in the offices, laboratories, and on the farm and campus, it was indeed true that there was not another job to be found. Here were ten girls, all upper classmen in home economics, who either had to have more work or to stay out of school. Intelligent labor, and yet no market! We could not let them go; so somehow the market had to be provided. Many plans were considered, but none seemed to meet our needs until Marshall Field and Company, of Chicago, gave us an order for a few dozen house dresses. That was just the thing, for the girls were all expert with the needle, and could use the home economics laboratory for a workroom after school hours. So, with ten girls, twelve machines, and a few bolts of percale, the "College Maid Shop" was opened, and we thought our problem solved. But our troubles were just beginning. We didn't have merely ten girls on our hands; inside of four weeks we had one hundred and thirteen! And no one could say of their efforts, "intelligent labor," for many of them did not know where to wear a thimble or how to thread a machine. One hundred and thirteen girls

who had to work or leave school! Twelve machines! No operating capital! No one to direct the sewing! No business manager! Yet with all these needs we never had to ask for help. We only invited friends to "come and see." The appeal of these sterling girls as they were sewing to earn their education was irresistible. And when visitors learned that one machine at a cost of fifty dollars provided work for four more girls, making it possible for them to graduate in four years, or twenty girls in twenty years—the life of a machine—they could not keep from buying machines. Immediately one man (Dr. William Hiram Foulkes) said he would be responsible for ten machines; another sent back a check for five. In fact, they came so fast we had to stop them.

Recently, however, we discovered that these machines, under almost constant usage, would not last so long as we had estimated and that we needed at least twenty-four new ones.

Letters were sent to friends of the College Maid Shop telling them of our needs, telling them also that while we had the faith to believe these machines would be forthcoming, we had to depend upon their works to justify our faith. In two weeks we had twenty-five new machines.

At present we have forty-four machines, a hemstitching machine, two cutting machines, and a splendid cash register, all electrically operated. We have two large cutting tables, a typewriter, filing cabinet, etc. In fact, we have all the equipment we need until we get a large new College Maid Home, and only the old woman who lived in a shoe can ever appreciate how much we need that.

During the first two years the girls were paid by the hour. At the end of that period we had learned that while some were very conscientious about their work, others were not so concerned about what they accomplished and they were forming unsatisfactory work habits. Since then all girls, even the pressers, have been paid by the piece. Now they get what they earn and they earn what they get.

Each girl makes the complete garment. Not an efficient method some factory man may say but our objective is not big production and profit as in a factory, but it is to help girls

finance a college education and at the same time to equip them for home or professional sewing. Although some of the College Maids become most proficient in sewing, no college credit is ever given them for they may not earn credit and money for the same work.

From the beginning, the College Maid Shop has been the place where there is always work for the girl who needs more money, and any Maryville College girl may sew as much as she pleases so long as she remembers that her purpose in Maryville is to study, her sewing only a means to that end. Every girl is expected to keep her grades up to the standard indicated by her psychological test.

It was interesting to note recently that while about a third of the college girls work in the Shop, more than one-half of those graduating *Cum Laude* were College Maids.

Most of the girls know to a nickel how much they must earn each month to meet their bills; some even know how much they must earn each day, and they work just long enough to make that amount.

Not so long ago, on the last day of a month—our books closed at five P. M. that day—a little girl who was pressing Indian Head uniforms at the rate of four cents per garment, said to the director, "I have pressed all the uniforms but one. Do you need that one today?" "No," said the director, "Why do you ask?" "Well, I ought to study now. Anyway, if I press that one I will have seventeen dollars and four cents this month and I need only seventeen dollars."

A few of the College Maids earn all of their expenses in the Shop, although we do not advise it. Many earn enough to pay their board, some to pay half their board. Some earn for their books, their clothes, their music, their spending money—but they all know how much they need and then earn that amount regularly month after month.

Along with this plan of the College Maid Shop there should be a loan fund so any deserving girl could earn half her expenses and borrow the other half. Of course, there are college loan funds, but never quite enough to go around.

The first output of the Shop was house dresses, but we soon found out that we could not compete with the factories in style and price. Then we tried maids' aprons and again bumped into factory competition. Ladies' pajamas embroidered in wool proved more popular. These were most attractive. Marshall Field's of Chicago, Hudson's of Detroit, Bullock's of Los Angeles, Taylor's of Cleveland, Mabley & Carew's of Cincinnati, and many other large stores all over the country bought them in large quantities. Bamberger's of Newark, New Jersey, ordering as many as a hundred dozen at one time. During the year of the popularity of these embroidered pajamas over two hundred and fifty girls were on our payroll. The embroidery was done outside the Shop, and groups of college girls could be seen almost any time out under the trees working with their bright wools. Most of these embroiderers were not dependent upon the money earned. Consequently, when that style pajama became passé and when all work had to be done in the Shop, these girls still sat under the trees and the number on our payroll went down to near one hundred and fifty.

About four years ago the Shop commenced making uniforms for mill operators. The idea of industrial workers wearing uniform dress was comparatively new and the field was large and unoccupied. Special designs are made for different mills. Solid colors of Indian Head are used for the winter uniforms while the summer ones are made of Cloth of Gold prints. The mill buys these garments at wholesale prices, selling them to their girls at the same price, thus enabling them to dress well at a cost of less than a cent a day. Probably for years to come, uniforms for industrial workers will be the staple output of the Shop. But not the only one, for the Shop will never limit itself to the production of one type of garment because one of its objectives is to give the girls all the sewing technique possible.

The problem of finding work simple enough to be satisfactorily done by the beginner is being solved by orders from the Health Units of Tennessee, Georgia, and Kentucky for Wenger belts. Our best sewers are having the joy of making choir vestments. We are indebted to Dr. Williamson, Director of the Westminster Choir School, for this idea. He recommends Col-

lege Maid brand to his choir directors and through them many splendid orders have been received. These vestments consist of the white broadcloth cotta over the regulation cassock of black, blue, maroon, or purple.

Children's print pajamas, ages two to twelve, and children's sun suits, ages one to five, are interesting products of the Shop.

Men's garments? A short, cool "Summer" pajama of white broadcloth—yes. But never any other—Why? A quarter of an inch or less in the neck of the feminine garment is immaterial, but we would not care to meet the man whose collar band we had made one-fourth or even one-eighth of an inch too small.

During the first two years, and before any one realized what was happening, the Shop ran ten thousand dollars into debt! This, because the director did not know how to buy at manufacturers' prices; did not know how to make the girls produce a standard garment; did not know how to sell. The College Maid idea would be nothing but a heart-rending memory now had not Mrs. Mary Copley Thaw (God bless her!) paid that debt. Later, several friends gave almost four thousand dollars for operating capital. Since then we have discounted all our bills, paid the salaries of our three full-time women—cutter, superintendent of construction, and director—paid our College Maids over ten thousand dollars a year, and last year closed our books with a balance of fifteen hundred dollars. This balance was added to our operating capital.

The College Maid Shop is such a happy place. Sometimes the girls all sing—college songs, spirituals, and hymns. They sometimes laugh and talk, but they always work. There is never a grumble that they must work while others play, but always gratitude that they have the work to do.

For more than two years the College Maid Shop has sent cut garments regularly to the College of the Ozarks, Clarksville, Arkansas, where, under the supervision of one of our own College Maids, they are made by fourteen college girls, and returned to Maryville for distribution. More Ozarks girls need the work, and will receive it just as soon as more women buy College Maid smocks. When large rush orders cannot be made quickly enough by the Maryville College Maids, large boxes of cut garments are

shipped to Berea College, Berea, Kentucky, where they are beautifully made and quickly returned. The girls in these two colleges are paid the same as our own girls.

When women everywhere know that they can buy good-looking "College Maid" dresses and smocks bearing the trade mark

When you buy  
"COLLEGE-MAID"  
(copyright)

You are helping some girl work  
her way through college

MARYVILLE COLLEGE

MARYVILLE, TENN.

for the same price they ordinarily pay; when they have had the joy of taking the printed pledge

I, a "College Maid" earning  
part or all of my expenses in  
Maryville College by sewing in  
The College-Maid Shop, have  
honestly tried to make this garment well. Number.....

from the pocket; when they learn that about a third of the money paid for these garments helps some girl pay her college bills, I wonder if such an abundance of orders will not come to the College Maid Shop that cut garments can be shipped to many colleges where girls must earn money or be deprived of a college education.\*

The outstanding advantage of the College Maid plan to the college girl is that she may work at any time and yet she is never obligated to come.

The outstanding advantage to the college is that her girls are supplied with work without in any way drawing upon college funds.

The outstanding advantage to the buying public is that while they get full value for money expended, a third of that money is educating their own splendid girls.

\* See contents page for College Maid Shop announcement.—*The Editor.*

## CHAPEL IN SOME MID-WESTERN COLLEGES

FREDERIC B. OXTOBY

Head of the Department of Biblical Literature and Philosophy,  
Illinois College

A study was made in May, 1931, of chapel in some Mid-Western colleges. Questionnaires were sent to fifty-five colleges of the North Central Association and replies were received from all.

In most of the colleges chapel is required—forty-seven out of fifty-five. Chapel is held once a week in one college, twice a week in ten colleges, three times in twelve colleges, four times in seventeen colleges, five times in fourteen colleges, and seven times in one college.

When chapel is voluntary, attendance varies all the way from three per cent, ten, twenty-five, fifty, sixty, seventy-five, eighty-five to ninety-five per cent. In a few cases chapel is required only of freshmen and sophomores.

The great majority of colleges report that a certain number of chapels are devoted to lectures or entertainment without religious features. The proportion of such chapels or "assemblies," as some prefer to call them, varies from five per cent to seventy-five per cent. Twenty-two colleges report more than twenty-five per cent.

The nature of the religious services is quite similar—Scripture, hymns, prayer, addresses, talks, and "sermonettes."

In most colleges the students furnish programs, at least occasionally. Such programs in most cases seem to be successful. One reports that "student organizations invariably fall down in sponsoring programs." Another—"students not dependable." Still another—"successful with careful supervision." Students as a rule are not on the committee that plans chapel. Only eight colleges report that they are members of committee.

One reports "chapel is one of our unsolved problems." Another suggests that chapel be omitted. Another, "Have assembly, not chapel, and addresses by leaders in their respective fields. Acquaint students with present-day problems."

Suggestions were received for the improvement of the chapel services. They may be summed up as follows:

Careful preparation and adequate supervision of speakers needed—outstanding speakers—notable speakers of different professions, varieties of speakers—good talks by faculty members on some phase of their special field—more faculty participation—save best speakers for beginning of each semester and for spring—talks of vital interest—high class programs—short talks on worth-while subjects—concise messages—interesting, helpful, practical talks—never sermons—keep time limits.

More music—secular songs occasionally—sometimes entire program of music.

More purely devotional chapels—have distinctly religious atmosphere—keep chapels definitely religious—spiritual messages—stress religious feature—reverence, dignity, beauty—worshipful services—definite liturgical element most effective—formal order of service—no announcements (some suggest “only important announcements”)—maintain perfect order—respectful attitude—students in place on time—better faculty attendance and interest.

Some suggest that students be given an important part in planning chapels and in participation. Give the students more responsibility.

Variety. Musical, literary, educational, religious. Plan for semester at a time—certain days for certain types of programs.

One college reports that students may elect chapel or an hour of class work. Value is given to chapel in terms of the semester hour. Graduation means one hundred and twenty hours plus chapel or equivalent. Plan works well. Chapel is held a full hour twice a week—more deliberation and less rush and no running into the next hour class by this plan. One chapel a week is without religious features. Attendance is elective and ninety-five per cent of students attend.

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## CHURCH WORKERS IN UNIVERSITIES PLAN MEETINGS

RAYMOND H. LEACH

The Executive Committee of the Conference of Church Workers in Universities and Colleges met in Philadelphia November 6, 1931, to plan for the coming annual meetings of the two regional groups that have been organized and to discuss other matters of interest for the development of the influence of the Conference, especially the organization of groups in the South and West. Such organization had been planned for some fifteen years, but has not up to the present time been accomplished.

Present at the meeting were: Rev. Robert H. Gearhart, President of the Triennial; Dr. Newton C. Fetter, Secretary-Treasurer; Rev. H. D. Bollinger, President of the North Central Regional; Rev. Herbert E. Evans, President of the Northeastern Regional; Dr. J. M. Culbreth, General Director of Wesley Foundations, Methodist Episcopal, South; Mr. Frank H. Leavell, General Secretary of Student Work, Southern Baptist Convention; Miss Frances Greenough, representing Women's Work on the Executive Committee, and Raymond H. Leach, University Secretary, Council of Church Boards of Education.

It is gratifying to note that Dr. Culbreth, Mr. Leavell and Dr. Henry H. Sweets of the Presbyterian Church, U. S., are taking definite steps toward the organization of their student pastors and religious workers into the Conference so that now the group will be truly, as well as theoretically, national.

The theme of the North Central Conference to be held at the University of Chicago, December 27, 28, 29, is "Training Christian Laymen." President Harry Woodburn Chase, University of Illinois, will speak during the meeting on the subject, "The Place of Religion in University Life."

The Northeastern Conference, meeting at Briarcliff, N. Y., January 27, 28, 29, will have as its general theme "Worship"—the relation of worship to ethics. The history and development of worship will be dealt with in its different aspects through art and music. Practical demonstration will be made of equipment

and resources available for worship by means of pictures and music.

The time and place of the next Triennial meeting were discussed. It is the hope of those most interested in the Conference that the former plan of holding this meeting at the same place and about the same time as the Annual Meeting of the Council of Church Boards of Education and the Association of American Colleges may be resumed.

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“IN OLD, DUSTY, CROWDED, NOISY NEW YORK.”—In dedicating his recent book, *This New Education*, to the late Dr. George Alexander, “Servant of God—Friend of Man—Educator with Vision—Preacher with Power, to celebrate his completion of three score years in the active ministry,” Professor Harrell Horne paid this tribute:

“He wrote no books, but it would take many books to tell of his deeds. He had no children, but a multitude of children hold his memory dear. Those who bestowed honors upon him felt themselves honored. Those seeking his acquaintance found in him a friend. A Mohammedan youth whom he had assisted would cover his hands with kisses on leaving him. He was truly great without being true for that purpose. He found life by giving life and so revealed the secret of living. It cannot be a vain world in which such a personality can come to fruition. The remembrance of his character and works is inspiring, guiding, challenging. As Dr. Henry van Dyke, his long-time friend, said at his funeral: ‘Here in our dear, old, dusty, crowded, noisy New York, he was a tranquil, shining angel of the divine mercy.’ ”

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Unheard, because our hearts are dull,  
Unseen, because our eyes are dim,  
He walks the earth, the Wonderful,  
And all good deeds are done to Him.

## THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK

Editor

## VARIETY

Young people's programs usually succeed best when there is variety, both in content and method. This is not an emphasis upon novelty or an argument for trivial devices to attract attention or stimulate interest. It is rather a caution against a single-track method, be it discussion or lecture. It is also a plea for comprehensiveness and balance in the face of the ever-present temptation to specialize unwisely upon the particular interest which appeals to the leader.

## Subject Matter

It is convenient to classify our general problems under at least four major heads, although such a separation does not accurately indicate the true situation. For example, every personal problem is social, and every social issue an individual matter. However, in examining the succession of Sunday and mid-week program outlines for a given period, we shall do well to see whether at least these four clusters of themes are represented.

In addition, it may be well to remind ourselves that both the distinctly current issues and those of permanent significance should be included. It is probably true that discussions which begin with underlying principles and general problems should always conclude by leading to action regarding the most pressing of contemporary situations. It is also true that it is not sufficient to analyze emergent situations without seeking to find a solution in the light of basic permanent principles.

*Personal Problems.* The every-day relationships of life offer immediate opportunities for religious guidance. Unless Christian students grapple with the problems of the campus life they have an innocuous kind of religion, or they hold it in theory and ignore it in reality. Any leader can add to the following list of subjects.

Friendships of my own sex—how exclusive should I be, how can I make more worth-while friends, how get along satisfactorily with the persons with whom I have to live.

Friendships with the other sex—how wide should my interests be, how much time should be devoted to dating, how careful about my companions, how far shall I follow the crowd, how shall I protest against things I disapprove, can I afford to be unpopular for the sake of my convictions?

Problems of fraternity life.

How hard shall I work on studies and how much shall I engage in outside activities?

Vocational choices.

*Social Issues.* College graduates should give intelligent leadership in political, commercial, community affairs. If they are to do this, it is necessary to develop an intelligent curiosity and a means of satisfying it while in college.

Unemployment—basic causes, opportunities for local relief, ways out for the future.

Modern industry and business—must it be put on an entirely different basis? If so, what is needed?

The problem of liquor control—previous attempts to regulate it, why some regulation is needed, the truth about prohibition, the duty of earnest patriots.

Patriotism—what is it, what does it involve, does it conflict with religion?

Disarmament—the coming Geneva conference, the President and the Navy League, militarism and pacifism.

Race problems—in your own immediate community.

*A Philosophy of Life.* Some educators insist that a philosophy must be developed out of the solution of specific issues; others say that guiding principles must be accepted before any particular problem can be solved. It is true that we start with something of a world-view; it is bound to be modified in the school of experience.

Is philosophy a non-essential or is it the basic necessity?

What are the chief philosophies according to which men live?

What about Christianity—what is the Christian view of life, is it practical?

Has life any purpose—if so, what?

What is the effect of science upon religion?

What does it mean to be a Christian?

Is there any place for worship in modern life?

What is the teaching of other great religions?

*The Church and Its Program.* Most students know very little about the church, except as they have experienced two or three local churches. One of the tasks of the Christian college or of the Christian program at a non-church institution is to enlarge their appreciation of what the church is earnestly seeking to do, and to enlist a skilful loyalty in the leadership of the church after college days.

What about church division and cooperation—locally, nationally, and internationally?

What about the effectiveness of the church in community life?

What influence do the churches have in national and international affairs?

What is the modern missionary enterprise accomplishing?

What do local churches need most?

What can we—ought we—to do in church life after college?

#### Method

It is usually true that the type of subject chosen determines the method. Upon matters of complex economic significance, few students could give a presentation which is adequate. It is well enough for them to exchange opinions, but if sound conclusions are to be reached it will be necessary to turn to competent authorities, either available men and women or printed sources. Upon some problems of personal morality, it may be better to encourage a much more responsible leadership upon the part of young people themselves.

*Discussion.* Upon some subjects, a single hour is sufficient. Too often, however, we deal with a matter of fundamental importance in a single session and do not do much for the young people. If discussion is taken seriously it involves prepared leadership, general acquaintance with facts, a further delving into resources, adequate time for examination of issues and conclusions, and application of what is believed to be true.

*Lectures.* Some groups prefer to listen each week to a presentation by a faculty member or by some other competent leader. This may develop into a lazy process, although it is as profitable

as many "interesting meetings" conducted on the discussion basis. The forum feature is usually one of the best parts of this type of program. The questions may be submitted first, the address being given in the light of the queries. Or, questions may follow the lecture.

*Informal groupings.* Some of the deepest experiences of college life come from groups in which a little company of students gather regularly with a college president, instructor, or pastor. It is something of a dignified "bull-session" in which the adult often suggests the issue. One minister called these meetings "student conversations." Stories may be read, articles reviewed, problems discussed.

*Worship.* The general church service of worship is one of the most important elements in a student church program. In many of our young people's groups, the students themselves prepare and conduct a less formal period of worship as an introductory or concluding part of their evening meeting. It has been found helpful, too, in a growing number of communities to have from two to six formal services of worship a year—for meditation, the appreciation of worshipful music, and for the presentation of a message by the pastor. Such vesper services are particularly helpful during Lent, at the beginning of a year or a semester, toward the conclusion of a school year.

#### TEXTS AND THEMES

The following paragraphs may furnish the leader of informal groups a cue for profitable discussions:

*Is Sin Interesting?* "For years I have maintained that the Devil and most of his works are held in too much esteem by the righteous. He has been presented as a romantic and, one might add, a devilish sort of fellow. In all truth, it is much more likely that he, too, belongs among the Babbitts. It is my honest impression that the chief sin of Satan is that he is an intolerable bore." (Heywood Broun, *New York Herald-Tribune*, Oct. 30, 1931.) Is sin standardized? Does it soon lose its joy? Is the after-effect always bad? Why do we pursue it?

*A Right to Eat.* "The other day, being hungry and out of work, I walked into a restaurant, ordered a hungry man's con-

ception of a square meal, ate it with a hearty appetite and walked out without paying for it. If society denies an intelligent man the right to live, he is perfectly entitled to create that right for himself according to the highest dictates of his reason." (*New York Times*, Oct. 23, 1931.) Are there any flaws in this argument, or in this conception of morality?

*Human Nature.* "Putty is exactly like human nature. You cannot change it, no matter what you do. You cannot eat it, nor grow apples with with; but you can trust it and pat it and model it into any shape you like, and when you have shaped it, it will set so hard that you would suppose that it could never take any other shape on earth." (George Bernard Shaw, *New York Times*, Oct. 12, 1931.) Are college students already "set"?

*Have we all a "Moral Sense"?* "Our task is not so much to awaken a sense of moral obligation as to guide it, educate it, enlighten it, harness it to intelligent and desirable ideals." (*Paths to the Presence of God*, A. W. Palmer, p. 51.)

*An Intelligent World Interest.* Ironical advice to freshmen: "It is a little hard to say just what one may take seriously outside of one's self. Of course such things as current world affairs and national politics are, aside from betting on elections, quite properly out. You will be busy enough with your own politics. Admit with broad and condescending profundity such facts as depressions and unemployment, agree that things generally are in a pretty bad way. You can show that you feel that some one ought to do something about prohibition by wearing a Crusader's pin." (*Harkness Hoot*, Oct. 1931.) What is wrong with this picture?

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Of the 139 Fellows appointed in the University of Chicago for 1930-31, nineteen received the baccalaureate degree from that University, several from foreign institutions and forty-six from colleges of liberal arts listed by the church boards of education. Of the thirteen Fellows in the Graduate Divinity School all but three are graduates of colleges affiliated with the church boards of education. Of the three above referred to one is a candidate for the A.B. degree in a church related college.

**DEPARTMENT OF BIBLICAL INSTRUCTION**

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL  
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF  
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

*Editorial Note*

I wish to add to the list of Instructors in Bible in colleges given in my article on "The Combination Course in Arts and Theology" in the October number of CHRISTIAN EDUCATION, page 50, the names of Professors Purinton and Zerby of Bates College. I am indebted to the kindness of President Clifton D. Gray of Bates College for the information that Bates can claim the distinction of having one of the oldest departments of Biblical Literature and Religion in any college.

I apologized beforehand for the incompleteness of the list, and I shall be grateful for any additional information that will make the list more complete.—*Ismar J. Peritz.*

**ANNUAL MEETING OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS**

It is expected that the annual meeting of the National Association of Biblical Instructors will be held at Union Theological Seminary, New York, Tuesday and Wednesday, December 29 and 30. The opening session will be a dinner at 6:30, to be followed by the President's address, a special paper by some one outside the Association membership who is especially interested in Bible teaching, and discussion from the floor.

On Wednesday morning there will be a short business session followed by four fifteen-minute papers and fifteen minutes general discussion. Two topics are suggested for discussion—(1) "Technique of Teaching Biblical History," and (2) "Technique of Teaching Biblical Literature"; and it is hoped that each may be treated by a teacher recognized as a specialist in the field outside of Bible History and Literature and also by a teacher engaged in this specific work. The topics may be narrowed down to specific portions of the Bible.

A large attendance is desired. It is hoped that this year's meeting will be a real "get-acquainted meeting" with the old spirit of sociability when the Association dined informally to

gether. Attention will be concentrated on a few very practical points and plenty of time is to be allowed for discussion. Preparatory schools are urged to send representatives as well as colleges.

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## JESUS AS SEEN BY RECENT JEWISH WRITERS

RALPH K. HICKOK

President of Western College for Women

The word "recent" in this title is to be taken very liberally. It does not mean to limit the discussion to current books, or even books of the last two or five years. Using the word in this generous sense two facts are to be noted: first, that Jewish writers are saying more about Jesus than used to be the case, and second, that there is a warmer recognition on their part of those supreme qualities which Christian writers have always found in the one whom they have, at least, regarded as the finest representative of the Jewish people. These two facts are of great significance and should, and undoubtedly do, produce a feeling of gratitude in Christian minds. They prove that a happier day is dawning for both Jews and Christians.

The books which are selected for very cursory treatment are by no means thought of as covering the field. Many others, some probably more significant or even more representative, might have been chosen. The aim has been simply to demonstrate the fact that Jewish leaders of thought are now dealing with Jesus and, in many cases, showing a real pride in him, even though they may still be lacking that full devotion which the Christian heart desires. The day of prejudice is passing. With this changed attitude on the Jewish part has undoubtedly come a fuller realization of the sins against the fellow countrymen of Jesus on the part of many generations of Christians which must be held as explaining and, in large part atoning for, the prejudice against Jesus which so many Jews have held.

Israel Abrahams is a writer deservedly honored by Jews and Christians alike. A handsome and notable volume (pub. 1927), *Jewish Studies in Memory of Israel Abrahams*, bears testimony to the regard in which he was held by scholars of his own race.

Indeed the volume is not entirely Jewish, at least five contributions coming from Christian scholars. In the long list of articles and books which came so abundantly from his pen one is of interest in this connection, namely, "Studies in Pharisaism and the Gospels." Originally these "studies" were planned as an extra volume to Montefiore's *Commentary on the Synoptic Gospels*. Finding it impossible to complete his work in time to publish it in that way he later brought them out as a separate work. Not all are concerned with Jesus but many of them throw light on details of Jesus' life or teachings from the Jewish point of view. These notes, in connection with the aforementioned *Commentary*, will tend to illumine many a passage which has hitherto been approached only from the Christian angle. It stands as a sort of symbol of the new day which is ours.

The composite work, *An Outline of Christianity, The Story of Our Civilization*, in five volumes (1926) contains, in the fifth volume, a chapter by Rabbi Maurice H. Harris on "A Jewish View of Christendom." His theme, of course, is larger than that of Christendom's founder. He discusses the long centuries of ill-will between the two faiths and the happier signs of more recent days. Aside from several incidental references to Jesus this one sentence may be quoted: "The modern Jewish pulpit is ending the long silence of Israel about Jesus of Nazareth and is beginning to class him among the sages of Israel" (p. 236).

Mr. Claude G. Montefiore's *Commentary on the Synoptic Gospels* has been already inadequately mentioned. The man himself deserves at least a word. Born in 1858 of a most distinguished English-Jewish family, he added luster to his family name both by his character and also by his achievements. Two more books by him should have passing notice. The first is *The Religious Teaching of Jesus* (pub. 1910). The substance of this book was given as the Jowett Lectures in 1909 and was repeated in 1910 at Manchester College, Oxford. One of its more interesting passages, to a Christian, points out the fallacy in finding parallels to Jesus' teachings in the Old Testament and the Talmud and thereby depreciating Jesus, as though these parallels proved that all Jesus had to offer had come to him out of the past. On the contrary, Montefiore holds, originality lies full as much in

the combination made of older ideas and the uses to which they are put as in the first phrasing of them (pp. 7, 85-6).

The second book is *The Old Testament and After* (pub. 1923) in which, after a detailed study of the Old Testament, he comes to a chapter, ninety-one pages long, in which he treats "The Advance of the New Testament." Here he rightly says that "as happened to me before, I shall probably be attacked by both Jews and Christians. To the second I shall not go nearly far enough; to the first a great deal too far" (p. 201). We may quote only his concluding words, as giving perhaps a fair insight into the whole discussion. After discussing some of the "deficiencies and rough edges" of the Old Testament and the corresponding advance of the New, he asks, "Are we the worse Jews for the admission? I cannot believe it. The Old Testament remains great enough even if the deficiencies and the rough edges are freely allowed. Nor have we moved away from Judaism because, with frank and open eyes, we perceive in the New Testament excellences which supplement and carry forward the excellences of the Old. What is there in these new excellences that is not Jewish too? . . . Let us not then persist in keeping to a poorer Judaism than we need. Why should we not make our religion as rich as we can? Jesus and Paul can help us as well as Hillel and Akiba. Let them do so. What is good in them came also from God" (pp. 290-1).

Probably the Synagogue best known to the readers of these words is the Temple Emanu-El in New York City, of which Rabbi H. G. Enelow has been the minister since 1912. Among his numerous works (of which *Origins of Synagogue and Church* is the latest) is one dealing especially with Jesus, *A Jewish View of Jesus* (pub. 1920). He gives two reasons why Jews, in the past, have said so little about Jesus; first prejudice, and second, because to do so was not safe. He then gives two reasons why Jews should be interested in Jesus; first, because Jesus is the most influential religious teacher of the ages, and second, because he was a Jew. Jesus, he holds, was born in Nazareth (p. 32) and as to his death he says: "That Jesus died as he did was destined to bring endless agony to the Jew; but, on the other hand, it is something to make the Jew proud that Jesus was willing and

ready so to die" (p. 61). After discussing the Messianic hope he comes to Jesus' attitude toward it. "Ere long he was called upon to answer two questions of vital import. First, what was to be the nature of the kingdom that was at hand, as he said it was; and secondly, what was his own relation to the kingdom that he forecast, his own place in it? . . . He began to wonder—to reason—to ask others, 'Who do men say that I am?' Simon Peter answered, 'Thou art the Messiah.' We do not know whether that answer at first pleased Jesus or not, or whether the suggestion that he was the Messiah first came from the disciples, or whether he made it to them. Certain it is that he was reticent about it and asked his disciples at first to say nothing about it. . . . When finally Jesus reached a decision, it was true to the ruling thought of his life. It was spiritual. The Kingdom of God, he decided, was not political, it was not of this world: it was spiritual" (p. 158). "Who can compute all that Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has enkindled—all that is unequalled in human history. Among the great and the good that the human race has produced, none has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. . . . The Jew cannot help glorying in what Jesus has thus meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once his teaching is better known and the bane of misunderstanding at last is removed from his words and his ideals" (p. 181).

Few books of recent years have been more widely read, discussed, criticized and praised than Klausner's *Jesus of Nazareth*. It is too large and too important to be appraised in a few words. Happily this is hardly necessary since it is so well known. Certain things about the book are of special interest. It was not only written by a Jew but was written first in Hebrew and translated into English. It was intended, primarily, not for Christians but for Jews, with the wish to give them a record of Jesus' life as free from bias and prejudice as is humanly possible. Written in "modern Hebrew" its translator believed it to be the first book of any length to be translated from that new-old

tongue into English. The following quotation shows the author's purpose: "Firstly, by a full account of the times of Jesus and of his Jewish environment, and secondly, by an account of his life and teaching (which, in the case of any great pioneer, are one and the same thing) we shall get a clear idea of what there was in him of earlier and contemporary Judaism, and likewise of what there was in him which was opposed to the Judaism of his own time as well as to that of the past and future generations of Israel. We shall thus ascertain *not* the superiority of Christianity to Judaism (that we leave to Christian apologists and missionaries) and *not* the superiority of Judaism to Christianity (that we leave to Jewish apologists and to those who would prove Israel's world mission) but simply how Judaism differs and remains distinct from Christianity or Christianity from Judaism" (p. 10). The work is divided into eight "books."

Why, Klausner asks, do the Jews still reject Jesus? He acknowledges that "in his ethical code there is a sublimity of distinctiveness and originality in form unparalleled in any other Hebrew ethical code." He claims that Jesus kept the ceremonial law to the last, speaking respectfully of the Temple, the altar and the offering of gifts. But by concentration on the ethical he, in effect, undermined the Jewish law as *Jewish* law. In singling out from the Law the elements that were most universal and least characteristically Jewish he struck a staggering blow at the Jewish nation. Therefore to follow Jesus would be a step toward the absorption of the Jews among the nations of the world (pp. 413-14).

The leading Jewish historian is Heinrich Graetz (1817-1891), a professor in Breslau University, whose *History of the Jews* was published in eleven volumes in Germany and translated into English (1891) in five large volumes. His discussion of Jesus is found in volume II, chapter VI, of the English edition. Jesus was born in Nazareth and had but little learning. He was deeply religious. He early adopted the fundamental principles of the Essenes, under the influence of John the Baptist, whom Graetz prefers to call "John the Essene." His early mission was first, to carry on the work of John and second, to bring

Essenic truth to the "sinners" and Am-ha-Arez. He made no attack on Judaism and never thought of himself as a reformer of the faith. He did, however, develop messianic hopes which he first announced at Caesarea Philippi. Because of these hopes he was forced to make his claims known in Jerusalem, where he was tried, not by the full Sanhedrin, but by the smaller court of twenty-three members, Caiaphas presiding. This court procured approval for his death from Pilate. "Such was the end of the man who had devoted himself to the improvement of the most neglected, miserable and abandoned members of his people, and who, perhaps, fell a victim to a misunderstanding. How great was the woe caused by that one execution! How many deaths and sufferings of every description has it not caused among the children of Israel! Millions of broken hearts and tragic fates have not yet atoned for his death. He is the only mortal of whom one can say without exaggeration that his death was more effective than his life" (p. 165). Then some disciples discovered the suffering servant passages in Isaiah and, after much undoubted hesitation, Christianity, centered around a suffering Messiah, was born. Even yet Christianity was more Jewish than Christian and might have disappeared—then Paul! (p. 170).

*Jesus as Others Saw Him* is a charming little book by Joseph Jacobs, first published in England in 1895, where it ran through several editions, and reprinted in America in 1925. The American edition contains a preface by Israel Abrahams and also an essay by Professor Harry A. Wolfson of Harvard, "How the Jews Will Reclaim Jesus." There are many passages of unusual interest and the author's sincere admiration for Jesus is clear.

Georg Brandes, the distinguished literary critic, has added a book to the long list of his works which will not increase his reputation. In this book, *Jesus, a Myth*, he takes the ground made familiar by Kalthoff, W. B. Smith, Arthur Drews and others, that Jesus never lived. The article on Brandes in the *Jewish Encyclopaedia* speaks of his inaccuracies and this judgment is borne out a good many times in the pages of this book.

The reference to the *Jewish Encyclopaedia* suggests mention of the three articles on Jesus in that important work; "Jesus in

History" by Joseph Jacobs, "Jesus in Theology" by Kaufmann Kohler, and "Jesus in Jewish Legends" by Samuel Krauss. The first and second of these are of special interest.

One more book may be named, without comment, and this because it is in itself an indication of the better relations which exist between Jew and Christian. This is *Christianity and Judaism Compare Notes* (1927) in which a Christian, Dr. Harris Franklin Rall, and a Jew, Rabbi Samuel S. Cohon, each deals with his own faith.

The sketchy treatment of this subject in this article is undoubtedly unsatisfactory from many points of view. It does not obscure the fact that none of these Jewish writers take Christian ground. They are Jews, not Christians. Some of them say things from which many Christians will react strongly. But all of them, with the exception perhaps of Brandes, illustrate the fact that the feeling of prejudice between Jew and Christian is rapidly fading away. For this we may be profoundly thankful.

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## FACTS AND PHILOSOPHY

RACHEL L. DITHRIDGE

The foundations of all natural knowledge were laid when the reason of man came face to face with the facts of nature. . . . Nor did the germ of religion fail when science began to bud.

—Huxley in *Improving Natural Knowledge*.

There are times when life goes on with little variation in its day to day routine. Then we may ignore to a degree, or at any rate we are not startled by the "facts of nature." Such periods are precious in the conservation of physical health and mental balance. But these times of calm cannot last. Great shocks, that stir life to its depths, shake the human soul. Of such experiences we can scarcely speak, when they are intimately our own; after them for the renewed integration of our lives, we may seek some strong religious reassurance. Or if philosophy be our resource at such a time, it must be that idealistic philosophy, which is warmed by a religious element, or it will be futile.

Not long ago, I attended the funeral of a gentle lady, not yet

old, stricken suddenly, in the midst of a life of great value, both to her family and to her community. Hers was one of those homes where the tie between husband and wife had been cemented by years of the most tender and unselfish personal devotion, as well as by a lifetime of united social service. In this instance, the husband, even in the midst of his deep sorrow, is sustained by a faith, that is one of the miracles of human experience. The natural fact of death with its cruel separations must be faced. No human being can escape the descent into this valley of sorrow, but some can look to the mountain top, and see there a gleam of light.

When Hamlet seemed to grieve over-much for his dead father, his mother, the callous Gertrude, remonstrated with him, saying,—

Thou knowest 'tis common, all that lives must die,  
Passing through nature to eternity.

And the Prince responds, laconically,—

Aye madam, it is—common.

Here is the bald fact, but in it there is small comfort for the heart-broken. The spirit cries out for help to continue the life that has been stricken; for courage to take up the tasks that have lost their meaning. Macduff, hearing suddenly of the savage slaughter of his wife and babes, is dumb with grief. The youthful and inexperienced Malcolm exhorts him to,—

Dispute it like a man.

But Macduff cries in anguish,—

I *shall* do so,—but I must also *feel* it as a man;  
I cannot but remember such things *were*  
That were most precious to me!

Tennyson, slowly emerging from silent grief into song, finds the courage to conclude,—

'Tis better to have loved and lost  
Than never to have loved at all.

And suffering humanity is prone to agree; nevertheless, this is but a half-way house, at best, toward faith and consolation. Tennyson, himself, moves on to the belief that his friend, lost to him, lives in God,—

That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves.

Huxley shows scarcely less faith as he says,—“The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game, we call the laws of Nature.” May we not learn to face the inequalities and disappointments of life with a patient and hopeful philosophy; may we not confront the bitterness of death itself, in the confidence that our opponent is,—“a calm, strong angel, who is playing for love, and would rather lose than win”? May we, too, recognize that,—“the little light of awakened human intelligence,” though “it shines so mere a spark amidst the unknown and unknowable” nevertheless holds, “the essence of all religion.” So, perhaps, after the shock of human bereavement, after the buffetings of life’s contacts, we may look up at the stars in reverent wonder, we may wander in the garden as Spring renews all nature, seeing here, as in our troubled human existence, the working of that beneficent power that dominates all life. With such an attitude, we shall conquer our fear of the facts of life, and attain that poise of spirit, which the world’s great souls have known.

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“Our colleges and universities are great social trusts, created to render certain services to mankind, and when they fail, they are in so far recreant to that trust. And the youth who enlists under the banners of one of these institutions is benefiting by resources given for the attainment of certain valuable human ends and when he in time fails to honor his obligation there is again a breach of trust which is of material consequence to all concerned.”—*President Angell in Yale matriculation address.*

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*Choosing a Career:* College administrators who are interested in helping students to choose their careers more wisely, and who wish assistance in the organization and development of a program of vocational guidance, may get such help without charge from the National Vocational Guidance Association, 425 West 123rd Street, New York City.

## THE SEMINARY WORLD

GARDINER M. DAY

### SEMINARY CURRENTS

The new academic year finds the rolls of the seminaries longer than usual in almost all institutions from the Pacific to the Atlantic coasts. Perhaps this is due to growing interest in religion among young men; perhaps it is due to a new realization that man cannot live by bread alone; or perhaps it is due to the plain fact that when jobs are more difficult to secure in other fields, men are more apt to consider the ministry; but in any case it means that the faculties of our seminaries have a greater opportunity than ever to touch the lives of men who aspire to the work of the ministry.

### KAGAWA

The Pacific School of Religion was fortunate in having this year as the Earl Lecturer Toyohiko Kagawa, who made an extraordinarily fine impression on both faculty and students. Probably no other Earl Lecturer has so completely captivated his audience. We have not space even to give an abstract of his thought here. A few sentences culled at random from his lectures are worthy of repetition:

Without personal piety there can be no social gospel.

Life is the synthesis of value and reality and religion is the truth about "value-reality."

Social solidarity in economics is possible only through spiritual religion.

All Christian doctrines are nothing but the explanation of the love of God revealed in life experience.

### CHICAGO AND CHURCH UNITY

Last winter eight students representing the student bodies of the Chicago Theological Seminary, the Presbyterian Theological Seminary, the Divinity School of the University of Chicago (Baptist), and the Garrett Biblical Institute (Methodist) held five successive discussion meetings to consider common problems of the young minister. The topics discussed ranged from worship to modern social issues. The conviction of the group was that some form of Christian church unity is desirable at the

present time. The most interesting plan for such a union which was presented is printed in the November issue of the Chicago Theological Seminary *Register* and is as follows:

1. A National Council of the united church with a membership equally divided between the clergy and laity, drawn from the denominations on a proportional basis.

2. State councils of the united church with equal membership from the constituent denominations, also divided between the clergy and laity.

3. An Executive Board selected from the National Council to have the supreme governing power of the united church. This board would have control over the missions, educational projects, presses, etc.

4. Unification of the home missions organizations of the denominations, of the foreign missions, and of other denominational projects such as religious education, publishing houses, etc.

5. In the cities there would be councils of the united church rather than denominational councils.

6. This same plan would also be applied to the international Protestant Church.

The essential benefit of such a plan was felt to be that it would prevent interdenominational competition in the building of churches by including all the denominations within one larger membership, and would work toward a more effective and efficient management of denominational finances.

#### STUDENT VOLUNTEER CONVENTION

The last days of December will bring to Buffalo, New York, a host of missionaries and the friends of foreign missions at the Student Volunteer Convention. It is hoped that hundreds of students will attend and a valuable program is being worked out.

#### WHENCE PROTESTANTISM?

Few theological schools have the facilities which enable them to publish so worthy a journal as does the Crozer Theological Seminary in its *Quarterly*. We would like to commend especially an article in the October *Quarterly* by Professor R. E. E. Harkness, entitled "The Rise of Denominations." In twelve pages Dr. Harkness reviews the situations out of which the vari-

ous early Protestant denominations sprang. Although it covers a large amount of ground the essay is singularly clearly and lucidly written. For a long time we have looked for a brief essay, such as this one, which we might commend to the Roman Catholic who tells us that the Anglican Church arose because Henry the Eighth wanted a divorce, or the Lutheran, because Luther desired to marry a nun.

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## THE MINISTRY TESTED BY EXPERIENCE

M. T. BOARDMAN

The most searching test of any profession is its ability to recruit itself from young people of the best type. When a man is happy in his life-work and believes it is supremely worth while, he inevitably encourages enlistment in the same field. He is apt to urge others to share his good things. Yet more often his enthusiasm and devotion to his work bear unconscious testimony to its abiding satisfactions. That hard conditions do not nullify such influence is evidenced by the experience of many an unknown country physician or poorly paid teacher, who has reflected such honor upon his calling as to lead students and friends greatly to desire to follow in his footsteps. However it may be in the case of clerical and industrial pursuits, in the choice of an occupation where intellectual power chiefly counts, the "personal touch" is usually a decisive factor.

CHRISTIAN EDUCATION has been the recipient of two small brochures presenting in an unusually effective way the work and opportunity of the Christian ministry. One of them could be read through in ten minutes and both easily in half an hour, yet they contain rare values. Both present not the personal opinion of one man but the combined testimony of more than a score of representative leaders.

One of these, "The Worth of the Ministry," by Louis C. Cornish, is an address delivered before the alumni of the Theological School in Harvard University at a vesper service during Visitation Week. Twenty-six years after his graduation from the seminary Dr. Cornish recalls in vivid fashion the varied personalities whom he knew as fellow-students and friends

of his youth, and with a few short, bold strokes sketches their life service during more than quarter of a century. A fascinating picture it is—the romance of these lives, with ever changing scene but ever constant allegiance to the same ideal, “their souls touched with the glory of invisible and eternal values.” Yet the writer claims for them no special meed of praise. He says:

“These are just average ministerial experiences and just for this reason they are significant. They illustrate the ministry. . . . And how supremely worth while has been the combined service of all the alumni. We remember their printed words, their hymns, their spoken words, their ministries of joy and sorrow, comprising countless values—all interpretations of the highest life. Their radiance here is wealth such as the world cannot give, and constitutes a power that is the most illusive and strongest of any power on earth.”

And then this brief address which anyone may read in ten minutes closes with a ringing call of prophetic fervor:

“Let us glorify our individual ministries, halting, inadequate though we often know them to be, by remembering in humility the supreme worth of our common endeavor. The worth that we see so plainly in the work of others, let us take to our own comfort and encouragement. We magnify our ministry in the solemn knowledge that verily now are we fellow-laborers together with God.”

The second pamphlet, “The Opportunities of the Christian Ministry,” may be secured from the Chicago Theological Seminary. It condenses the statements of fifteen well-known ministers into as many pages. These ministers state concisely and clearly their convictions as to the challenge, the privileges, the opportunities, the satisfactions of their calling. Most appropriately, the series opens with a stirring and militant call by Dr. C. Rexford Raymond “To Young Men Who Are Strong.” Dr. Raymond points out how the very conditions of rampant materialism, the growth of vast economic enterprises, application of ever more highly perfected industrial and scientific machinery and mechanical inventions, generally regarded as untoward if not hostile conditions for religious development, are in reality the very stuff from which greatness is made. They cry out for a very well or spring of spiritual power for refreshment of the thirsty ground. Witness Savonarola, Luther, Knox, Wesley,

and a multitude of others. Men in every age require more than material things for complete living. "Where there is no vision, the people perish." "Happy," says Dr. Raymond, "are those strong men who find an age which calls upon their strength. *This is such an age.*"

In subsequent pages others tell *why* they entered the ministry. To sum up the situation in a word, it is the highest Christian idealism made vital through the medium of some striking personality that most often sets the youthful soul aflame. More impressive yet is the testimony after years of experience in service that the idealism is still a living power. One after another concludes with some such phrase as the following:

"I have made sure to myself that the Christian ministry has exceeded my greatest expectations."

"The calling of the Christian ministry is worthy of the best powers of human life."

"I have never been regretful or doubtful. The work has been happy and rewarding in fullest measure. And the hopes and enthusiasm of this 'adventure for Christ' are still mounting."

"What a life for a man is the Christian ministry! Its costs are heavy. But they are cheap for the 'prize of the high calling of Christ Jesus, Our Lord.' 'The whole creation waiteth for the revealing of the sons of God. Who wills to be and do in Christ shall see a new heaven and a new earth.'"

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As we look to the future, there is no need for overlooking or denying the obstacles which lie in our pathway. They are many and they are difficult to surmount. On the other hand, it is foolish to be conquered by them. We can overcome them. There is only one thing which can defeat us and that is lack of cooperation and institutional selfishness and individualism. If each one of us will come to recognize that the whole is greater than any of the parts; that we must let live as well as live; and that the puzzling paradoxes of our Lord with respect to being greatest and least, being first and last, living and dying are still true and practicable, then I have no doubts with respect to the future success of our cooperative enterprise in behalf of the holy cause of Christian Education.—*H. O. Pritchard, 16th Annual Report of the Board of Education, Disciples of Christ.*

## MEETINGS OF SIGNIFICANCE TO CHRISTIAN EDUCATION

### THE RELIGIOUS PUBLICITY COUNCIL

The Religious Publicity Council is an organization composed of representatives of the promotion and publicity bureaus of a number of denominational benevolent boards. Its first conference was held in Atlantic City, March, 1927. Later meetings were held at Atlantic City, 1928; Washington, D. C., 1929; Philadelphia, 1930; Washington, D. C., 1930.

On Saturday, October 10, 1931, the Committee met at the Fifth Avenue Hotel, New York. The morning session dealt with such topics as "A Correspondence Course in Church Publicity" and "Radio Broadcasting." The correspondence course is designed to help pastors and church workers to obtain publication of their activities in newspapers. Ten lessons are proposed on how to prepare "news" stories, pamphlets and summaries of sermons. This course will be prepared by a committee headed by the Rev. Charles K. Fegley, of Phillipsburg, N. J., Chairman of Publicity for the Lutheran Ministerium of Pennsylvania and adjacent states.

The procuring of publicity for churches by sensational means was condemned by the Council. It was decided that the objects of religious publicity should be to present to the public through the newspapers, accurate information on the activities of churches and religious movements.

The Rev. Harry S. Meyers, of the Board of Missionary Cooperation of the Northern Baptist Convention, was appointed chairman of a committee to supervise the distribution of motion pictures on religious themes.

The Rev. Herbert D. Rugg, Secretary, Publicity Department, General Council and Commission on Missions, Congregational and Christian Churches, was named chairman of a committee on radio and its use to broadcast church activities.

Attention was called to the difficult situation existing regarding denominations getting "on the air." It seems the Lutherans offered the National Broadcasting Company \$250,000 for a religious broadcast period, which sum was refused. Only the

smaller stations can now be used by the churches, some 600, which will this coming year be reduced to 400.

The officers of the Council for the coming year are: Chairman, William Watkins Reid; Vice President, Miss V. Ludel Boden; Secretary-Treasurer, Miss Mabel M. Sheibley, Room 617, 156 Fifth Ave., New York.

#### THE JOINT COMMITTEE ON FOREIGN STUDENTS

A joint committee of the Foreign Missions Conference and the Federation of Women's Boards met at the First Presbyterian Church, New York, October 16, to consider cooperative plans for dealing with foreign students. The University Secretary of the Council of Church Boards of Education was invited to attend this meeting.

The Committee on Friendly Relations (an arm of the Y. M. C. A.) has up to this time been solely responsible for the foreign student groups. A closer hook-up with church agencies is desired in some quarters and it is believed a service on the part of the churches can be rendered foreign students through the University Department of the Council. In many university centers contacts could be and should be made through the university pastors of the several denominations. In fact, many university pastors are now devoting some attention to foreign students on their campuses.

The purpose of this Committee is interesting:

To represent the mission boards and other church agencies in relation to foreign student agencies.

To cooperate with other agencies in the extension of their service to various foreign student groups.

To cooperate with other agencies in securing information through missionary sources concerning conditions surrounding the coming of students to this country, in order to obviate difficulties arising from the lack of proper educational qualifications and insufficient financial resources, and to assist the boards in determining their policy regarding this matter.

To provide for the interchange of more complete information about particular foreign students between mission boards and religious workers in universities.—*R. H. L.*

**BOARD OF EDUCATION OF THE EVANGELICAL CHURCH****E. E. RALL**

Secretary

In October, 1930, the General Conference approved the following resolutions:

We urge upon our pastors and laymen their continued financial support of our educational institutions, and renewed efforts to interest the young people of the constituencies in the advantages of Evangelical colleges for Evangelical youths, and, in particular, the value of an Evangelical Seminary training in the preparation for the Christian ministry and missionary work, and for lay leadership in our Church.

*Resolved*, That the observance of "Education and Vocation Day" be continued and emphasized and that the claims of our educational institutions be brought before our Churches on that day.

*Resolved*, That the welfare of Evangelical students attending institutions other than those of our Church receive the continued attention of the annual conferences, by the appointment of student secretaries, or visiting committees, or student pastors in communities where educational institutions exist, who shall be charged with the duty of keeping in touch with such students during their college life.

The Ways and Means Committee to whom the matter of financial support was referred presented the following resolutions which were approved by General Conference:

In response to the request for the privilege to put on a campaign for \$1,500,000 at some suitable time on behalf of the educational interests and the interests of relief for the General Missionary Treasury:

*Resolved*, That we express our appreciation of the work of these institutions, acknowledge their vital place in the life of our Church, and commend them to the continued favor, and increased support of the Church and its patrons. But in view of the present unfavorable economic conditions throughout the land, and in view of the fact that provisions have been made elsewhere for the relief of the General Missionary Treasury, and in view of the fact that North Central College and Albright College consent to have their requests deferred, your Committee recommends that no such

general campaign be put on. It further recommends that the General Conference give its approval to the raising of \$150,000 for the Albright College in the contiguous and patronizing conference of said institution now in progress.

And, WHEREAS, representations have been made to General Conference of the very urgent financial needs of Western Union College at LeMars, Iowa; therefore,

*Resolved*, That a commission be appointed to make a study of the requirements, standing and outlook of this institution, and whenever that commission shall deem it wise, and the time opportune, it shall apply to the Commission on Finance for permission to put on a drive for needed funds. All of the funds thus raised shall be applied in augmenting the Endowment Fund of said institution.

#### EDUCATION DAY

As usual, the chief work of this office has been in connection with the observance of Education and Vocation Day, which for this year was set for May 3. A letter calling attention to the observance of this day was presented by the Church papers, the attention of annual conferences throughout the Church was called to the importance of observing this day and also of making provision for Evangelical students at institutions other than those of the Church. The *Evangelical Crusader* through its energetic editor, Raymond Veh, issued an especially attractive "Education" number, under date of May 2. This number carried a special cover in color, which contained half-page advertisements of the five educational institutions of the Church. These advertisements were offered to the colleges at a very moderate cost, representing in your Secretary's opinion a desirable form of cooperation of the colleges with our Church periodicals.

#### EVANGELICAL STUDENTS IN NON-EVANGELICAL INSTITUTIONS

. . . In this connection I should like to call your attention to a study published in *CHRISTIAN EDUCATION* for October, 1931, giving denominational preferences of students in publicly controlled colleges and universities for the year 1929-30. The statistics indicate that out of something like 250,000 students, 1,263 are reported as having Evangelical preferences. Of course there are three denominations in America that have the name, "Evangelical," namely, The Evangelical Church, The Evangelical

Synod of North America, and the Evangelical Lutheran Church. Some of these students are not, therefore, our own. Among the larger universities the number of Evangelicals is considerable, as the following figures will show: Ohio State University, 150; Illinois, 122; Iowa, 113; Wisconsin, 113; Michigan, 97; Nebraska, 77. When it is borne in mind that there are at least as many students in other church colleges and independent colleges and universities as in state institutions, it is easy to see that there are several times more Evangelicals attending non-Evangelical colleges than are attending Evangelical colleges. An examination of the records for a number of years would indicate that this tendency is increasing. The four Evangelical colleges in 1923-24 enrolled 1,306 students, of whom 775, or 59 per cent, were reported as Evangelical. In 1931, three colleges enrolled 1,177 students, of whom 488, or 41 per cent, were Evangelical. It is evident, therefore, that the Board of Education should be increasingly conscious of its obligations to young people enrolled in these institutions.

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### SPECIAL RAILROAD RATES

Representatives of member institutions and dependent members of their families attending the annual meetings of the Association of American Colleges and the Council of Church Boards of Education are entitled to a reduction of one-half of the return railroad fare, provided at the time of purchasing tickets to Cincinnati they obtain a standard form reduced fare certificate from the ticket agent. Certificates will be validated at a special booth for the purchase of return tickets at one-half the regular one-way fare. This arrangement is contingent on there being in attendance at the meetings not less than 100 persons holding these certificates.

## HERE AND THERE

**T**HE Oberlin-Shansi Memorial Association has made a request for a site for a Chinese building on the Oberlin Campus. It is announced that Dr. and Mrs. H. H. K'ung, '06, have promised ten thousand Chinese dollars toward the erection of a building that would provide for offices for the Shansi Association and space for a museum of Chinese art.

**D**R. C. D. JOHNSON, President of Ouachita College, Arkadelphia, Ark., succeeds Dr. W. R. Cullom as Chairman of the Southern Baptist Commission on Education.

**T**HE General Synod of the Reformed Church in America last June recommended the appointment of a commission of impartial educators to make a study of the educational institutions in the West under the supervision of the Board of Education, with reference to their relative spheres of service and to report to the General Synod of 1932.

**M**R. THORNTON W. MERRIAM has succeeded Mr. Richard Edwards as Executive Director of the National Council on Religion in Higher Education, and has moved his office to 437 W. 58th Street, New York City. Mr. Edwards continues as a Counsellor.

**O**XFORD University has accepted the challenge of Harvard to the first international collegiate radio debate on December 5, the debate to last one hour. This event will mark the resumption of debating between the two great American and English universities, which have not met in forensic competition since 1925. Subject—War debt cancellation.

**T**HE New York State College of Forestry at Syracuse has several ways in which it furthers the religious interests of its student body. Within a week following registration, lists of entering students who have indicated a religious preference, together with their Syracuse addresses, are sent to practically all of the leading churches in the city. A second activity is in the direction of having at least one preacher representing each of the Protestant, Catholic and Jewish groups of the city as speaker at the weekly convocation of the student body. In addition, there is much personal work of a distinctly religious character done through the College's tutor-advisor system.

**A** SURVEY sponsored by the National League of Women Voters reveals the fact that there are now 146 women sitting in the state legislatures of our country.

**B**OSTON University is offering a college course in Boy Scouting in its School of Education. A large estate has been offered for the use of The Boy Scouts of New England as an outdoor training ground and laboratory to be use in conjunction with the course. Those who intend to become leaders of boys are instructed in methods of character building and citizenship training.

**O**HIO Wesleyan University at Delaware has a course on the history and analysis of prohibition laws with such collateral reading as the Wickersham report and lectures of leading wets and drys.

**T**HE ten year old fight between the defenders of conservatism and the apostles of young women's freedom to do what they like is in effect over and many customs, which before seemed necessary, have been abandoned, in the opinion of Miss Mary E. Woolley, President of Mount Holyoke College, who says "The college is concerning itself primarily with the development of the mind rather than the control of social customs. Parents were the first to relax supervision and permit their daughters the chance to make their own decisions. It was proper for the college to fall in line when it was proven that young women could be trusted. This is an age of individualism. I find that the young people handle their responsibilities with self control and good sense. At Mount Holyoke the student body decided that they did not want to smoke on the campus because 'it did not look well.' Often they act more conservatively than the faculty would be likely to."

**A** NATIONAL Magazine devoted to poetry written by college students is to be published at Grinnell, Iowa, this fall. The magazine is sponsored by the College Poetry Society of America, embracing twenty-three colleges and universities in the United States and will contain only poems written by students in these schools.